

Varying Reactions

(Continued from preceding page)
ing about greater unity among the Progressives and General Zionists.

HADASSAH

A spokesman for Hadassah told The Post "We will not comment because it's their concern. Who are we to mix in their affairs? We're Zionists and we want to help—that's our position!"

SONNEBORN

Rudolph G. Sonneborn said that news of the coalition make-up "was disappointing to me. My fervent hope is that this will be the beginning of a wider coalition. It can't last for long unless it is broadened."

A spokesman for the Jewish

Agency for Palestine reported that Dr. Nahum Goldmann, co-chairman, had no comment.

CHURGIN

Pinchas Churgin, president of Mizrahi predicted to The Post that the new government of Israel, though consisting of the very parties that constituted the first coalition which broke up before its term expired, would be stable and harmonious.

Dr. Churgin also predicted that the General Zionists and Progressive Zionists will join the coalition at a later date.

He said that Mapai and the religious parties had reached preliminary agreements on controversial questions. He cited the already-announced decision to shelve the mobilization of women

as an example of Mapai-religious parties unity.

"The agreements reached on many a grave problem affecting the future of religious life in Israel will, if carried out in a spirit of mutual confidence, result in a greater measure of harmony and unity in Israel," Dr. Churgin asserted.

He said that in the first coalition the problems were not visible. Today the problems are clearer.

He admitted that the new government can count on only 65 votes, and at this point predicted that a wider coalition will follow.

SHERER

Agudah leader Rabbi Morris Sherer declared he was glad that

the General Zionist party didn't enter the coalition with Mapai. "It would have endangered the party school system," he asserted adding that "it seems the religious groups made out better than previously. For they now hold a bigger balance of power." He said Ben-Gurion lost a lot of face by having in the end to form a coalition with forces over whom he called for new election. Having taken this step, "it's likely he'll play ball with religious groups to a greater degree than before," Sherer concluded.

BICK

Hapoel Hamizrachi president Charles Bick, who spoke with Moshe Shapiro, new Minister of Interior in Israel via phone, ex-

pressed confidence in the work ability of the coalition if Mapai lives up to its agreements. He said Mapai has agreed to the formation of a special department of religious education and has assigned undersecretary of education, Poale Agudah leader Rabbi Kalman Kahane, to head it.

SCHRECHTMAN

"A very unhappy development," Revisionist leader Joseph Schrechtmann said, asserting that the government will be largely dependent on the five Arab deputies in the Knesset. He said that without them the government would not have a majority, adding that the Arabs did not have national Jewish interests at heart.

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The balance, after payment of the expenses of the issue, is to serve as a reserve for unanticipated projects or for increased expenditures for the designated projects.

The Government's economic development program involves a total projected expenditure of \$1,500,000,000, of which \$500,000,000 is to be provided by Israel and other countries, and the balance is to be obtained in the United States. The \$500,000,000 State of Israel Bond Issue is the largest single source of funds for this program.

With immigration proceeding at the rate of 200,000 a year, Israel requires capital imports to meet the large investment necessary to create permanent employment opportunities and housing for the newcomers. A balanced and mature economy will as a rule produce enough to cover the consumptive needs of its population and to provide for some further investment to increase productivity. But under the best conditions, current production cannot begin to supply the huge capital needs of a population that is increasing at the enormous rate experienced by Israel. Palestine and Israel, therefore, have always had an adverse trade balance—like many young countries facing immigration and development tasks, including the United States, Australia and New Zealand. As immigration increased, so did the adverse trade balance. The import surplus served to meet the investment needs of the economy. For 1949 receipts on current account were (expressed in Israeli Pounds, I.L.) I.L. 20,600,000 and payments, I.L. 94,100,000. For 1950 receipts on current account were I.L. 23,800,000 and payments, I.L. 113,400,000.

It is one of the major purposes of the Bond Issue to im-

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As of December 31, 1950, the funded debt was I.L. 114,200,000 and the floating debt, I.L. 1,300,000. The figures do not include any Treasury Bills, because of their relationship to the Special Defense Budget which has not been disclosed for security reasons.

Israel has never at any time defaulted upon the payment of principal or interest on any debt.

The budgets of the Government reflect the objectives of the State of Israel to provide for the immigration and absorption of a large number of Jews. From May 15, 1948 to March 31, 1949, receipts were I.L. 28,885,000 and expenditures, I.L. 27,529,000. From April 1, 1949 to March 31, 1950, receipts were I.L. 92,876,000 and expenditures I.L. 93,800,000. From April 1, 1950 to January 31, 1951, receipts were I.L. 113,473,000 and expenditures I.L. 112,087,000. These figures do not include Special Defense Budget expenditures or receipts from internal loans financing same.

The American Financial and Development Corporation for Israel with headquarters at 120 Broadway, New York 5, New York, is the principal underwriter for the State of Israel Bond Issue. The commissions or discounts are not to exceed 3½%.

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Cornell Findings Old Stuff, Hebrew Educators Tell Post In Survey Of Effects Of New Method

By BILL WOLF

National Jewish Post Correspondent

NEW YORK—What it took Cornell University five years and \$150,000 to find out about teaching languages, Hebrew educators knew all along, was about the tenor of the results of a survey made by The Post here this week.

The Post asked leading Jewish educators what they thought about the Cornell findings, which showed (NJP, Sept. 21, 1951) that conversation should precede reading in the sequence of teaching, with grammar following along.

Hebrew teaching in the United States is already a jump ahead of the language recommendations made following the study at Cornell University, according to leading the authorities on Hebrew instruction. In fact, they told The Post, the techniques outlined in the report have been used to some degree in Hebrew classes since as far back as 1910.

All of the leading men in the field whom The Post asked to comment on the study agreed that the findings at Cornell reflected steps already taken in Hebrew teaching, but confided that the survey would spur the development of Hebrew instruction along present lines.

Most agreed that the Cornell method was the best, but one leading scholar sharply opposed the recommendations, urging a complete change in the method Hebrew is being taught.

DOING IT FOR YEARS

Dr. Emanuel Gamoran, Director of Education of the Union of American Hebrew Congregations (Reform) said, "the report reflects a practice which has been common since 1910 when the Bureau of Jewish Education of New York City was established."

"It started one of the great controversies on methods of teaching in Jewish schools," he added. "The controversy had to do with the so-called 'natural method' of teaching Hebrew. In essence, this method involved the use of conversation to a considerable extent before proceeding to study reading and later to include study of Hebrew grammar. This practice is still followed in most Hebrew Schools throughout the country."

Severe criticism of the Cornell recommendations came from Dr. Abraham N. Franzblau, Dean of the Hebrew Union College-Jewish Institute of Religion, who confirmed that Hebrew was being taught largely along the lines recommended in the report. But he insisted that the conclusions of the Cornell survey are worthless because they are based on a survey of existing methods, which he called "totally unsuccessful."

SPEAKING NOT BEST WAY

Dr. Franzblau is the leader of a school of thought that maintains learning a language through speaking is not the best method. The reason given is that language is learned most easily through sight.

In a paper delivered at the National Conference of Jewish Edu-

cation meeting at Atlantic City, N.J., in June, 1950, Dr. Franzblau said: "It is a fact, though we persistently ignore it in our Hebrew teaching profession that we learn language mainly through the eye. The fascinating thing about it is that we rarely need to be taught vocabulary in our native tongue. We need only to read."

Dr. Franzblau explained to The Post that people have many vocabularies, but the spoken vocabulary is the smallest. "Through the visual tract," he said, "we learn most easily and the most. We recognize in reading 10 to 20 times more words than we use in speech. The hardest tract in the brain to establish is to put a word into speech."

ONE-BOND METHOD

Dr. Franzblau advocates what is known as the "one-bond method," which stresses reading in learning Hebrew. This system is being tried in a number of schools. He believes that while it is unfortunate, according to his convictions, the results of the Cornell survey will tend to entrench the current methods being used widely in Hebrew Schools and will make it that much harder to overcome the deficiencies he sees in the system.

Judah Lapson, director of the Hebrew Culture Council, who is responsible for the introduction of Hebrew into many public high schools and into colleges, also confirmed that the conversational method has been used in teaching Hebrew for many years. So did Professor Abraham I. Katsch, head of the Hebrew department at New York University and National Chairman of



MILLGRAM



GAMORAN



FRANZBLAU

Friday Night Opening Of Stores Opposed

JACKSON, Mich.—(NJP)—The Jackson County Ministerial Association has gone on record in opposition to the opening of stores on Friday night.

The Association registered its view before the Greater Jackson Association, which is the local association of merchants.

The ministers also expressed their objection to Friday night community-sponsored social activities on the ground that they interfered with the observance by Jews of their Sabbath.

Mestrovic Says He was Anti-Nazi, Made No Busts Of Hitler's Aides

NEW YORK—(NJP)—A blanket denial that he ever had anything to do with the Nazis, and in fact, a statement that he had been jailed by them as an anti-Nazi was made here by Ivan Mestrovic. Mestrovic has been selected as designer and sculptor of the projected \$500,000 monument to be erected here to the Six Million Slain by the Nazis.

Weizmann 'Gets' Maftir, Donates \$50

REHOBOTH—(WNS)—President Chaim Weizmann attended the Rosh Hashonah services in the Great Synagogue here, where he received a cordial welcome from the worshippers on his arrival, and was given "maftir."

After the benediction he announced a gift of \$50 to the congregation.

brew schools throughout the country. However, he reported a "change in aims."

EMPHASIS ON READING

He said there has been a growing recognition of the need for Hebrew for literary purposes. "The American Jew is not planning to go to Israel to live," he stated. "He needs Hebrew as a literary language for reading. The emphasis now is on widespread reading by better schools and teachers. Better educators don't let a single hour pass without some reading."

Dr. Millgram said that most schools were using the conversational method, but that there were many backward ones still using the old translation method. He hopes that the Cornell report may help to "open their eyes."

The sponsors of the memorial released a letter from Mestrovic from Syracuse denying allegations made in a letter by Max Sokol printed in The Jewish Chronicle of London (NJP Sept. 28, 1951).

Mestrovic asserted that he had "never had any contacts with Goering and Goebbels," nor had he ever met them. Sokol, himself a former German sculptor, quoted from a program of an exhibition of Mestrovic's works in the Reichstag when Hitler was in power. Mestrovic was designated in the program as a model Aryan.

Mestrovic explained that the exhibition of his works had started from Paris and been shown in large cities throughout Europe. He said he was told that if he would go to Berlin for the exhibition there, Hitler would open it. When he refused, Mestrovic said he believes that he was listed as an anti-Nazi. Later he was arrested when the Nazis came into power in Yugoslavia, and jailed for more than four months, he said.

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 B'nai Israel, McKeesport, Pa.
 Emanu-El, Birmingham, Ala.
 Emanuel, Dallas, Tex.
 Emanuel, Davenport, Ia.
 Eutaw Place Temple, Baltimore
 Free Synagogue of Westchester, Mount Vernon, N. Y.
 Gates of Prayer, Flushing, Long Island
 Har Zion, Philadelphia, Pa.
 Holy Blossom, Toronto, Can.
 Jewish Community Center, Norristown, Pa.
 Rodef Shalom, Homestead, Pa.
 Rodoph Sholom, Tampa, Fla.
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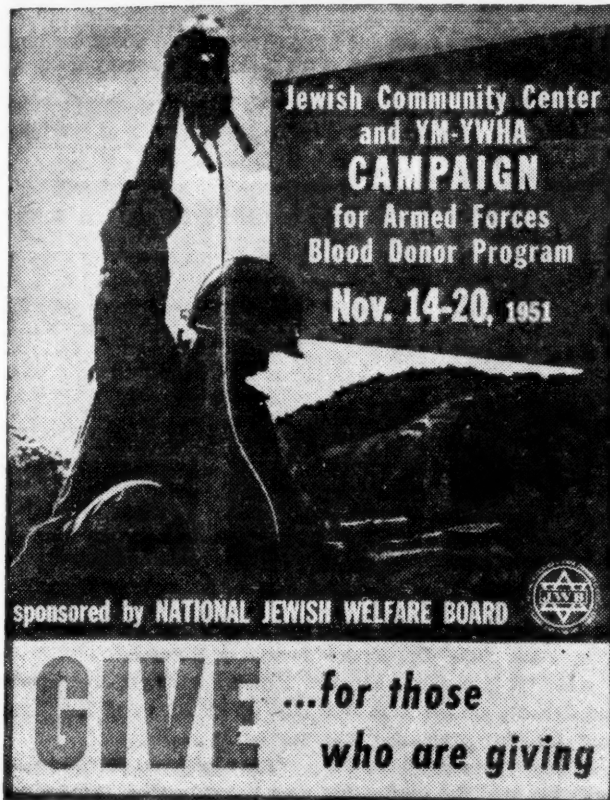
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NEW YORK—The 321 Jewish community centers of the U. S. this week announced a drive for blood donors among their 250,000 adult members.

The drive will be launched during the week of Nov. 14-20, Irving Edison, of St. Louis, president of the National Jewish Welfare Board, which has been asked to sponsor the drive, announced here.

TO USE MOBILE UNITS

The Jewish centers will name blood donor drive committees and set up schedules for visits of mobile blood donor units to the centers.

Edison called on the centers and YM-YWHAs for all out support of the blood donor program. "JWB and its affiliated Jewish Community Centers have a proud tradition of never having failed to meet every call for help from our government. In war or in peace, we have worked tirelessly for the welfare and well-being of our military personnel. And we are doing it again in the current emergency."

BELOW 1/10 OF QUOTA

Emphasizing that the American people are meeting less than 10% of the minimum quota of 300,000 pints of blood needed by the armed forces, Edison pointed out that "reserve supplies of blood plasma have been exhausted at a time when field commanders say that plasma is as essential to the combat efficiency and morale of our troops as food and ammunition."

BB Bowling Heads Plan '52 Tourney

COLUMBUS, O.—(NJP)—The National B'nai B'rith Bowling Association will make final plans for the 1952 sectional tournaments at a meeting here Nov. 2 to 4.

The dates and sites of the 1952 sectionals have already been allocated as follows: Milwaukee, March 1-2; Buffalo, March 8-9; Fort Wayne, March 15-16; and St. Louis, March 22-23.

The sectional winners, team and individual, will meet for a bowl-off in a neutral city the week following the last sectional, Dr. Joseph B. Robbins, Cleveland, president of Association announced.

Les Braude, a past president of the NBBA, has returned from South America, where he introduced B'nai B'rith bowling to that country.

The Association has pledged its support in an all out membership drive for their respective lodges.

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SCA, Reform Tiff Over MacIver Suggestion

NEW YORK—(NJP)—The Synagogue Council of America, representing all three wings of U.S. Judaism, and the Union of American Hebrew Congregations (Reform) found themselves at loggerheads this week over provisions of the MacIver Report.

The difference grew out of an "evaluation" by the UAHC accepting a MacIver recommendation that all inter-faith work be channeled through the Reform lay body.

MacIver had suggested that the Union "be regarded as the sponsor and general director of programs in the inter-faith area," but had made the condition that it take steps to include other religious groups in the work "either through the Synagogue Council or by any other means that may be deemed feasible".

UNWISE TO INCLUDE SYNAGOGUE COUNCIL

In its acceptance of the task, the Union "acceded" to the suggestion that it seek to further cooperation with other Jewish religious groups, but declared that "it would seem unwise to include in that endeavor the Synagogue Council."

The Union suggested that the Synagogue Council is unable to assume "a function such as a community relations program" because "each constituent agency has the power of veto."

The Post learned that the Synagogue Council discussed the MacIver Report last Thursday (Oct. 4) and is strongly opposed to the suggestion that inter-faith activity be entrusted to only one segment of the Jewish religious community. SCA officials bitterly resent the MacIver Report's glossing over of the body which, as they put it, by its very structure is representative of the total religious community in American Jewry.

OTHERS DO INTER-FAITH WORK TOO

Acknowledging the valuable service rendered by the UAHC through its pamphlet series, institutes for clergymen and the Jewish Chataqua Society, the SCA criticized the report for not taking cognizance of the inter-faith work of the Conservative Movement, which it said sponsored the Eternal Light radio broadcasts. Other Conservative Movement contributions to inter-faith work, the SCA named were the Institute of Religious Studies, in which MacIver himself has been quite active, and the Conference on Science, Philosophy and Religion which was organized by the Jewish Theological Seminary of America.

The SCA also stressed the interfaith aspects of Orthodox Jewish elements, mentioning in particular Yeshiva University's expanded program in that direction.

SHOULD BE DONE BY RELIGIOUS BODY

Agreeing that all inter-faith work should be conducted by a specific religious body, the SCA took the position however, that it is altogether illogical to suggest that the responsibility for this work be assigned to only one of these groups. It pointed out that the Conservative and Orthodox would not agree to surrender all responsibility in this field of work to the Reform group.

Rather the SCA felt that the work should be assigned to it.

Replying to the UAHC claim that the veto hampers the SCA operations, it pointed out that no constituency of the SCA has invoked the veto power in the last two years. When recourse was had to the veto, the SCA explained, it was always on a question of internal public relations between the SCA, its constituents and the local synagogues—but not in issues concerned with Jewish relations to the non-Jewish world.

The SCA position was made known to The Post following publication in some English-Jewish newspapers of the UAHC evaluation of the MacIver Report.

A Reform spokesman told The Post that the newspaper reports did not emanate from the Union, whose sole news release on the subject was a condemnation of smear attacks on MacIver and contained no reference to the Synagogue Council.

In its evaluation, the Union indicated that it would overcome possible difficulty in securing cooperation from Conservatism and Orthodoxy, by "gaining the active and full-hearted partnership of individual congregational bodies and of congregations differing in this matter with their national congregational organization".

"These," the UAHC evaluation added, "will be invited to join with the Union in a joint inter-faith community relations program".

Names Not Available of Bodies Invited To Meet

NEW YORK (NJP) — The names of organizations invited to a meeting called for Oct. 25-26 by the Jewish Agency for Palestine to decide the Jewish position in the offer of Germany to make restitution of some nature, were not available this week, The Post was told.

The announcement by The Jewish Agency said that delegations from at least seven countries, including the U.S. would attend the meeting.

Nahum Goldmann, co-chairman of the Agency in calling the meeting said:

"In the light of this statement it is vital that representatives of the Israel Government, and of all major Jewish bodies concerned, have opportunity to meet together to review the whole restitution problem and to achieve a concrete and united program."

More Jewish Girls Choosing Nursing As Careers, Baltimore Hospital Says

BALTIMORE — (NJP) — More and more Jewish girls are embarking on nursing as a career, it was announced here by the Sinai Hospital School of Nursing, following enrollment of a class of 38 pre-clinical student nurses, over half of which are Jewish.

Recalling the time when few Jewish girls enrolled for a nursing education, authorities pointed to this year's Jewish enrollment as convincing proof that the situation had altered radically. The hospital is a beneficiary agency of Baltimore's Associated Jewish Charities.

COME FROM NEAR, FAR

The Jewish girls come from far and wide—from seven states, the District of Columbia, and the Republic of Panama. But they all agree on one thing—all like their first taste of nursing.

The size of Sinai was the surprising thing to Evelyn Frankel, who hails from the Republic of Panama. Compared to Sinai, the hospital in her native city of Colon is tiny, she explains. Yet it was in that small hospital that Evelyn first watched a major surgical operation and decided she wanted to be a nurse. Some of the doctors in that same Panamanian hospital recommended the Sinai Hospital School of Nursing to Evelyn.

Although Evelyn is a long way from her folks, she is not lonesome. Studying at a Jewish hospital gives her a feeling of being at home, she says.

Sylvia Micohen from Portland, Maine, was a little dismayed by the rules and regulations set up for the young student nurses. "Just like a boarding school," she sighed.

REAL SINAI FAMILY

Barbara Hoffman, a local girl in the class of 1954, has been briefed on what is expected of young student nurses by her sister, Wilma, who just graduated



Learn To Don Nurses' Cap

Three fledgling nurses get a tip on how to fasten on the tricky nurses' cap at the Sinai Hospital School of Nursing in Baltimore. Barbara Hoffman (seated left) watches her sister Wilma, who has just graduated from Sinai, explain the intricacies of the cap while Sylvia Micohen of Portland, Maine (standing) and Evelyn Frankel of Panama listen in.

from the Sinai School of Nursing and is now on staff duty in the hospital.

The Hoffmans are a real Sinai Family, since both girls were born at the hospital, both will be Sinai nurses, and they are the nieces of Dr. Benjamin B. Moses, a Sinai doctor. Incidentally, Mrs. Moses was formerly a Sinai nurse.

Both sisters are interested in music and play the piano. Barbara thinks she would like to specialize in musical therapy as she was impressed with the use of music in the labor rooms at Sinai, and during a tour of Spring Grove, mental hospital.

Barbara is using her sister Wilma's textbooks and listening to

her advice. "But I'm going to form my own opinions," she emphasizes. And her opinion of the moment is, "So far nursing's wonderful."

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Jewish Baby Black Market Still Operates, Although Cut By Law

By MORTON L. MARGOLIN

National Jewish Post Correspondent

DENVER—(NJP)—A flourishing black market in Jewish babies has been tightened up considerably in Denver, but there is every reason to believe it is still operating, Dr. Alfred Neumann, executive director of the Jewish Family and Children's Service said this week.

A new Colorado law, which made placement of a black market baby punishable by fine and imprisonment and made social agencies the only channel through which the infants could be put out for adoption, has cut down the traffic.

"But we know that the back market placement of infants with childless couples is directly proportional to supply and demand. And in Denver only one out of 12 Jewish applicants can get a baby through regular adoption," Dr. Neumann said.

The head of the placement agency for unwanted Jewish youngsters said that every once in a while an applicant will inform him that they can be dropped from the list as they have obtained a baby.

"I don't know how the black market works or how many babies are placed through it, and I don't want to know because I am in charge of a placement agency. I'm not a law enforcement officer," said Dr. Neumann at the beginning of the interview.

But he conceded that the practice of by-passing accredited social agencies in adoptions is a country-wide practice. He added that his agency frequently gets inquiries from persons in other parts of the country regarding the possibilities of placing yet unborn, but unwanted Jewish children.

"Ninety percent of the mothers who give up their children, either because they are unwanted or because they are born out of wedlock, are not residents of Denver. They come here from other communities—many from the east.

"But fewer babies are going into the black market since the new law was passed," he said.

Dr. Neumann disclosed that his agency had only five Jewish children for placement in all of last year. This year, since the law was passed in Feb-

ruary, ten children have been placed.

One parent told The National Jewish Post that she and her husband obtained a Jewish child through an obstetrician, who arranged for the Denver couple to pay all the mother's expenses.

"She lived high on our money while she was here," the new parent said.

Later, the adoption was approved by the courts as an accomplished fact. That cannot be done under the new law.

Juvenile Court Judge Philip Gilliam, who has been much concerned about the black market baby situation among all groups in Denver less than a year ago declared that babies are being sold in bunches—like bananas—in Denver.

He estimated the cost to a childless couple of a black market baby at \$300 to \$5000.

Dr. Neumann said lawyers are frequently the go-betweens, and under the new law, the cost would be greater because the proceedings for regularizing adoption must be taken out of the state.

NHJC TO TEST EFFECT OF TERRAMYCIN ON COLDS

DENVER—(NJP)—One hundred Jewish children, patients at the National Home for Jewish Children in Denver, are to be used this winter for a mass medical experiment, expected to throw light on the problem of the winter-time cold.

The test will be conducted by Dr. Alan Hurst, medical director of the home.

Fifty of the children will be given six months dosages of the new anti-biotic terramycin. The other fifty will get a similar capsule filled with inert materials.

Not even the doctors who are checking the children will know

which child got which medicine.

The test is expected to show:

1. The influence of the drug on infections common in winter.
2. The effect of continued use of terramycin on asthma sufferers.
3. What toxic effects come from terramycin.

4. The effect of terramycin on growth and weight in children.

The National Home for Jewish Children is open to Jewish children from all over the country suffering from allergies.

Dr. Sidney H. Dressler, 39, of Brooklyn, has been named medical director of the National Jewish Hospital at Denver.

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Not An Authority

Paper Ignores Clamp Ban

PHILADELPHIA—Whether it does not consider itself an authority on the matter or for whatever reason, The Philadelphia Jewish Times commented editorially on two of the three prohibitions repeated by the Union of Orthodox Rabbis of the U.S. and Canada, (NJP, Oct. 4, 1951) but ignored entirely its ban on the use of the Gumco-Clamp (mechanical circumciser).

Alluding to the ban on men and women worshipping together at services unless separated by a mechitza (partition), The Times asserted that it was "opposed to segregation in any form" after pointing out that without the aid of women "most synagogues today would be in a pretty sad state."

As to the third prohibition of the older Orthodox rabbis in their New Year pronouncement, that on the use of microphones at services, The Times merely opined cryptically that it could "take them or leave them alone."

WOMAN HEADS HOSPITAL

LONDON—(WNS)—A twenty-seven-year-old Jewish woman, Dr. Bertha Unger, has been appointed chief physician of the Royal Hospital at Melbourne, Australia, it was reported here this week. The Vienna refugee, who settled in Australia some two years ago, is believed to be the first woman in the history of Australia to be appointed to such position.

'Monk' Returns To Judaism

TEL AVIV—(WNS)—After living six years as a monk in a Benedictine cloister, Abraham Shmulev, well-known director of 'Socony Vacuum' in Jerusalem has announced his intention to return to the Jewish faith. Shmulev's conversion some six years ago created a sensation in Jerusalem.

REPORT FROM HOLLYWOOD A MINORITY REPORT ON THE OFFENSIVENESS OF O.T.

By SHIMON WINCEMBERG

WELL SIR, I finally got down to seeing "Oliver Twist," on a double bill with "Teresa" (first combat film of local manufacture that ever bore some semblance to reality), and though it feels a bit peculiar to find myself aligned with the American Council for Whitsit, and the rest of the flaming liberals and mah-yofisnicks, I must admit I didn't find much in "O. T." to get worked up about.

With the authority of one who was raised on "Stuermer" cartoons the way you more fortunate young people were raised on Dick Tracy, I think I can pronounce Alec Guinness' Fagin as something less than the palest of models for one of Mr. Streicher's little chiaroscuros of humor, pornography and sadism. (The only example I can remember off-hand is the picture of the Jew being examined by a doctor, and being told he's got a weak heart, so he'd better lay off reading the "Stuermer." . . . Today, about the only place you can still find bearded Jews caricatured with quite the same painstaking malevolence, is on the humor pages of some of the more popular Israel magazines. But more of that another time.)

WELL, Guinness' Punchinello nose and seaweed beard struck me about as Semitic as a Friday night organ recital. For my money (50c), they needn't have cut any part of him. At that, I noticed only one awkward cut in the picture, though a pal of mine, an experienced film editor and conscientious film critic (who, by the way, found the film thoroughly offensive) detected quite a few scissor scars in the continuity.

This is not to imply that I got any particular aesthetic pleasure out of Mr. Guinness' occasional half-hearted essays at what sounded like a German accent, or, as has been pointed out elsewhere, those playful little suggestions of homosexuality. But I don't believe any of it was sufficient cause to make an issue of the thing, or to deprive Dickens admirers of what is after all in many ways quite a disappointing film.

At the same time, I have no intention of trying to undermine the stand taken on "Oliver Twist" by our Community Relations Council. Jewish reaction to films of possible offensiveness will carry little weight unless it is unified, sober and disciplined, and from what I've seen of the C.R.C.'s functions in Hollywood, they are quite capable of representing the majority opinion of the Jewish community.

I am also fully in accord with those who object to showings of the film in Germany, since our new brothers-in-arms of course have long been seasoned to react to a hooked nose of any description as automatically as one of Pavlov's hapless dogs would to the dinner bell.

★ ★ ★
ONE OF the minor hazards of briefly translating a motion-picture theatre into an air-conditioned accommodation for High Holy Days worship, is what you are liable to have staring at you from the marquee.

At L.A.'s Esquire Theatre, services advertised as sponsored by Congregation Or Hodosh (an organization which several years ago was bodily absorbed by Young Israel, who, in their own ads, felt obliged to point out that they were in no way associated with the enterprise at the Esquire) the marquee throughout Rosh Hashana read "Oh Amelia—Spicy Bedroom Farce."

(Continue on next page)

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WOMEN'S VIEWPOINT

WHAT TO DO WITH CHILDREN AT SERVICES IS DISCUSSED

By HELEN COHEN

THOSE congregations whose seating capacity is overstrained each year at High Holiday time and haven't found it too satisfactory to hold separate children's services should be interested in an alternative solution tried out by Temple Beth El, of Madison, Wis.

First let me explain why I don't believe separating the young children at this time is too happy a method. If the young group meets downstairs, its discipline must necessarily be lowered by those coming and going who cause a continual disturbance with their conversation and with opening and shutting the door. Nor is the interest very great. The children feel they are being handed a poor substitute for the real thing and would like to share with their parents in the service.



This applies to the younger group (8-14). HELEN COHEN I'm not exactly opposed to the older teen-agers participating in their own service, they probably would be champing at the bit to get out and mingle with their contemporaries if they sat with the older folks.

Temple Beth El has, let me explain further, a newly-constructed and spacious building. Children sit with parents for the first hour, then retire to the auditorium where they are shown appropriate films for the holiday season. They leave before the sermon and since their stay is not over-long it is no strain on their self control. From the report I received, they responded favorably to the film also.

AN interesting foot-note to the problem presented by Al Segal and reported here last week—that of Orthodox parents outspokenly opposed to their son's marriage to a girl brought up in a Reform environment on the grounds that she would be unequipped to keep a traditional Jewish home—is the account told us by a mother of two children. Her daughter had married a man with a traditional background, and her son had taken as his wife a girl from a liberal Jewish home.

The mother, incidentally, had brought up her own family in as rich a Jewish environment as can be found today. The family not only took active part in their Conservative synagogue's many projects, but the home was run traditionally beautiful as well.

Both children now live in a distant city, uninfluenced by present home ties.

Her daughter's husband, whose Jewish education was extensive, shows little or no interest in religious activities and it is her Reform daughter-in-law who sees to it that her son shows up every Friday night at services and takes part in his congregation's program.

DAVID Scheetman, Philadelphia, whose letter in The Post last week reprimanded me for my mild rebuke of the family who hired a big-name band for their son's Bar Mitzvah reception, wrote: "where a family of lesser means would hire a local band . . ."

Shh, not so loud, Mr. Scheetman. The people in this section of the country are too open to suggestion as it is but so far haven't included a band, even of the local variety, among their Bar Mitzvah innovations. No sense in asking for trouble.

RUBY Zagoren Silverman, Post correspondent from Haddam, Conn., gives us to understand that we're not the only member of the staff who has a toddler to contend with as follows:

"Our little girl was one year old on Sept. 16, and she has her own achievements. It's the first real experience I've had trying to raise a child and it is fascinating, if nerve wracking. Our little girl was particularly active . . . crept at 4½ months; stood alone at 6½ months, walked at 9 months, and now she is either on top of the book case, running toward the road with me in hot pursuit, or astride our good-natured (so far) dog."

REPORT FROM HOLLYWOOD

(Continued from preceding page)

By the way, if I'd looked closer, I would have noticed a week before this that the Yiddish slogan appearing in small print on posters advertising the cantoress of another mushroom synagogue is, if possible, even more gelatinous than its English counterpart. Rigidly translated, it reads: "Malkele's divine voice will enchant (batzoyber) you."

Oh, baby.

I SHALL not let the society columns rob me of the pleasure of reporting the engagement of Miriam, daughter of our good friends Rabbi and Mrs. Jehuda Braver, to Chaplain Oscar Lifshutz, who returned just the other day from a stretch of front-line service in Korea, where he was deputy Eighth Army Chaplain under Gen. Ridgway.

A graduate of Bet Hamidrash LaTorah in Chicago, Rabbi Lifshutz, holder of six combat stars, during his previous four years of service in Europe was advisor on Jewish affairs to the U.S. forces in Austria, and served as liaison officer for the removal of Theodor Herzl's remains to Israel.

Miriam, the bride-to-be, whose past affiliations included TIME-LIFE in Mexico City and United Palestine Appeal in L.A., now is president of the local Junior Mizrahi Women, and secretary for the Israel Bond office.

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YOUR NAME

Conducted By
N. PEARLROTH

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Beskin

Dear Mr. Pearlroth:

Please advise the origin of the name, Beskin. My father was born in Vitebsk, White Russia. We are Kohanim, and I like to believe that the name is derived from Bet Kohen.

THEODORE BESKIN
Newport News, Va.

BESKIN has no connection with your family status as a Cohen. It is a metronymic derived from a female ancestress of your family whose Hebrew name was Basheva or Bashe. Bashe is further transformed into Bashke, an affectionate diminutive. The Russian termination ". . . in." denotes descent. The "sh" is changed to "s" in the White Russian and Lithuanian pronunciation, just as the "a" will often become an "e". The family name you probably had in mind was Barkan (Bar Kohen). This is one of the many changes on the name Cohen, denoting Aronistic descent.

Yanowitch

Dear Mr. Pearlroth:

Would you kindly let me know what the name Yanowitch means? Too is there any special derivation of the first name of Mendel?

MRS. H. M. YANOWITCH
Rochester, N. Y.

YANOWITCH is a family name of geographical origin, being derived from any of a number of Polish localities named Janowice (Johnstown). Since you failed to indicate your family's country of origin it is difficult to single out the specific locality where your family originated. It is also possible that the name is derived from an ancestor whose Hebrew name was Jonah or Jacob. (Yankel). The preponderance of evidence is in favor of the geographical origin. Mendel is an affectionate transformation of the Hebrew name Menahem (The Comforter), formerly given to Jewish boys born either on the

What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

TO REFRESH your memory on how to decorate the booth for Succoth, such fruits and vegetables are attractive and appropriate as cranberries, grape clusters, red and green apples, ears of corn, pumpkins, squashes and other harvest products.

A traditional dish used by most Eastern European Jews at this time were holiskes (chopped meat wrapped in cabbage leaves).

Another traditional favorite is strudel.

Suggestions for stuffed cabbage leaves are:

STUFFED CABBAGE LEAVES

Soak a cabbage in hot water until the leaves separate and become soft enough to handle. Form a ground meat mixture into small balls, wrap each ball in a cabbage leaf, and fasten with a toothpick or tie around with thread. If desired, the cabbage leaves may be browned in hot fat after they have been stuffed. The liquid in which they are cooked may be either water or stewed tomatoes or tomato juice.

In preparing the mixture for the stuffed cabbage leaves, use any of the recipes which have already been given for ground meat mixtures, or use any of those given below. Usually, cooked rice is used instead of bread crumbs in preparing mixtures for stuffed cabbage leaves; and the recipes which follow specify cooked rice. However, the rice may be substituted by an equal quantity of bread crumbs, if desired; and similarly, the bread crumbs specified in the recipes already given may be substituted by an equal quantity of cooked rice.

Number 1

1 pound ground meat
1 teaspoon salt
½ teaspoon pepper
1 cup cooked rice
½ cup bread crumbs

1 onion, chopped fine
1 or 2 eggs, slightly beaten
cabbage leaves
2 tablespoons fat
½ cup hot water

Mix meat, salt, pepper, rice, bread crumbs, onion and eggs. Form mixture into small balls, and wrap in cabbage leaves. Heat fat in pot, brown stuffed cabbage leaves in hot fat, add water, cover pot, and let simmer over fire about two hours. Turn occasionally, and add more hot water if necessary. Or, after browning, remove stuffed cabbage leaves to baking pan, pour 2 cups stewed tomatoes over them, cover pan and let cook in oven at 300 degrees for two hours.

Number 2: Sweet and Sour

1 pound ground meat
1 teaspoon salt
½ teaspoon pepper
½ to 1 cup cooked rice
1 onion, chopped fine
cabbage leaves

2 cups stewed tomatoes
hot water
2 tablespoons brown sugar
½ cup raisins
2 tablespoons vinegar or
juice of 1 lemon

Mix meat, salt, pepper, rice and onion. Form mixture into small balls, and wrap in cabbage leaves. Line bottom of pot with leftover cabbage leaves, add stuffed cabbage leaves, add tomatoes and enough hot water to cover, and brown sugar, raisins and vinegar, cover pot, and let stew over slow fire about two hours, adding more hot water if necessary to keep stuffed leaves covered. When ready, taste the sauce. If desired, add salt and more brown sugar and vinegar and let simmer a few minutes longer before serving.

9th day of Ab, or the week of ber of personal names have Sabbath Nahmu. A large num- been formed out of Menahem.

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The Chicago Meeting Of The Z.O.A.

WE LIKE the idea, and want to commend Benjamin Browdy and the leadership of the Zionist Organization of America for its decision to convene a midwinter session of an enlarged meeting of the National Administrative Council in Chicago.

The NAC has a membership of several hundred, and if the proposal to invite district presidents to the two-day meetings is also carried out, the session will be in the nature of a winter convention.

That a meeting of ZOA leaders at this time is necessary no one will care to contest. The selection of Chicago instead of New York or Washington for the convention is also a good move, since it evidences a desire on the part of the ZOA leadership to make this meeting as democratic as possible.

There are two general propositions facing the ZOA at this time.

One is the question of allegiance with the General Zionist Party in Israel. The other is the program of the organization for the coming years.

Placed side by side, the two propositions are far from equal, and on fair reflection it will be granted that the one issue is of no consequence whatsoever to American Zionists, while the other is so crucial that it involves the very future of the ZOA.

Two Drives U. S. Jews Will Support

TWO DRIVES which Jews will support wholeheartedly with their minds and their pocketbooks are the U.S. Defense Bond sale and the Community Chest.

Post readers need no reminder of their duty in respect to both of these campaigns, and as usual will participate in terms of dollars as is their wont in far greater amount than their percentage of the population would warrant.

To those who, after clearest statements to the contrary from the highest U.S. government officials still prefer to see some conflict or competition between the sale of Israel Independence bonds and U.S. Defense bonds, veteran

We would suggest therefore that since only a few articulate Zionists are still belaboring the issue of a tie with the GZ Party in Israel, and since there is on the record an agreement not to perpetuate such an involvement, that this question be decided by mediation before the Chicago meeting.

There are differences enough over a program for the ZOA to make the Chicago meeting one of the most interesting and significant in the recent history of the organization.

For the past three years this same question of a domestic program has come up for discussion and consideration. But up until now nothing definite has been forthcoming because the organization as a whole was in such a state of mental confusion that it has not been able to formulate any definitive course.

But by now signs are more than ample that the thinking has reached a stage where a vital program can be evolved. That one is needed desperately is too well known.

Therefore to make the Chicago meeting a battle ground over a meaningless political question which is of interest only to a few diehards in the ZOA would be a tragic and inexcusable blunder which the ZOA can ill afford at any time. In fact a squabble on this issue at this juncture could be suicidal.

campaigners have the practical answer. The person who doesn't buy and who doesn't give will neither give adequately to the Community Chest, or the UJA for that matter, or buy bonds as his worldly goods might seem to indicate.

The Jew who buys Israel bonds will be among the large purchasers of Defense bonds and the Jew who gives adequately to the UJA will be in the forefront of Community Chest contributors. It is the Jew who ignores his Jewish responsibilities and is therefore not a good Jew, who will seek to evade his responsibilities to the community at large and to the needs of his government, not the reverse.

None Intended But We Accept Praise Anyway

TIME Magazine's foot-note in a recent issue comparing the scale of Jewish giving* to that of non-Jewish giving by relating the amount raised by the United Jewish Appeal from 5,000,000 Jews and the sum collected by the Community Chest from 150,000,000 persons can be taken in two or more ways.

It can be, and should be, considered high praise to the traditional Jewish outlook on charity.

A few years ago, perhaps ten or more or less, some Jews would have covered at the juxtaposition of the two figures.

But it should be pointed out that the comparison is not valid in many ways.

The Community Chest is only a small part

of the giving of the U.S. community; and its proceeds are spread over strictly local needs.

Important too is the fact that the UJA giving is crisis giving. We hope that the generosity of U.S. Jews will continue at the present scale as long as the need exists, but there is no gainsaying the fact that a unique moment in Jewish history has elicited the kind of sacrificial giving of many Jews today.

But we are content to accept the figures as high praise of the Jewish community's faithfulness to a cardinal Jewish precept and let it go at that.

*The figures, in case you are interested, are UJA in 1950, \$89,008,929 and Community Chests the same year \$150,000,000.

All Wings Of U. S. Judaism Undergoing Change

IF EVER better evidence were needed for the development of an American Judaism, which will be neither Reform or Conservative or Orthodox, but will contain elements of all three, the holiday services in Pasadena, Calif., are the best example.

There three different services had to be held to satisfy the adults—Reconstructionist, Conservative and Orthodox.

But the youth joined together in one prayer service.

Now Pasadena is a unique community. Its spiritual leader Rabbi Max Vorspan is a graduate of the Jewish Theological Seminary of America (Conservative) which may account for what is happening.

But in other communities the same pattern is emerging, if not so clearly, certainly as inevitably.

The development is bound to come more quickly in the smaller communities where circumstances force the three sects to come together. But the trend is spreading to our larger centers as new synagogues are opened.

The label Orthodox, Conservative or Reform means very little to the layman these days, and it is only a short step to the establishment of Congregations, which like Beth Shalom in Miami Beach and many others are designated as Liberal and whose services would satisfy the majority of the Jews of the community.

This trend means that in a few years there will be only two sects of Judaism in the U.S. That is inevitable. One will be Orthodox, the fundamentalists. The other will be its opposite. Now whether these two will coexist and both flourish, or whether they will finally be amalgamated as The Post has predicted, only the future can tell.

But it takes no keen observer of the religious developments in the American Jewish community to foretell that the divisions as we know them now are all, without exception, in a process of transformation. This is a not unhealthy development which will lead it is hoped to an indigenous Judaism which will be as American as apple pie and as Jewish as Matzah.

Worth A Try

CAN THE Jew be shamed into paying respect to his religion?

Whether or not he can, we think that shocking the Jew into realization of how he has neglected Judaism is worth a try.

Rabbi Harry Richmond must have had this in mind when he printed in his Temple Emanuel (Reform) bulletin in Wichita, Kan.,

that more non-Jews than Jews had crossed the threshold of the temple in the past year.

If no further explanation is forthcoming we are willing to hazard the guess that Rabbi Richmond's idea was in part at least an attempt to waken his congregants to their religious obligations

THE EDITOR'S CHAIR

THE parlor game of attempting to pin the Post down as favoring Reform or Conservatism or Orthodoxy goes on uninterrupted. It is a game that, like baiting the rabbi, all can play and since most Orthodox associate with Orthodox, and Reform with Reform and Conservative with Conservative, it can end only with a nodding of heads in solemn and scholarly agreement.

Usually the pastime becomes most popular at the time of the annual rabbinical conventions. At that time the game can be played more or less scientifically, and all that is required, in addition to a subscription to the NJP, is a ruler. You measure the number of inches of the reports of the various conventions, and whichever totals most, that sect of Judaism is the one which The Post favors.

Here is a letter from Aaron Schwartz (sent along, although with apologies, with a renewal) of Philadelphia, which illustrates what I mean:

"Nor can I applaud you for impartiality. A clever editor can, with tact and finesse, promote his personal opinions. Unfortunately, Mr. Cohen, the spice is lacking. 'Not Zionist, Not Orthodox, Just American Youth.' Is that an impartial heading for an editorial? Granted that all know you to be a Zionist, but by the same token all know you to be personally Conservative. Why gratuitous discourtesy to the Orthodox? Could you not have said, Not Sectarian, or Not Conservative?"

"Must every sensationalist, controversial statement make the front-page headlines? What is new about Davidson's statement that 'Orthodoxy Not Jewish, But Foreign To It'? Stir 'em up, make 'em wild, that's the way to sell more papers; No doubt about it, the Hearst method works. If outstanding Orthodox or Reform leaders refer disparagingly in public to the legitimacy of Conservatism, as they sometimes do, why not honor them and their opinions with front-page headlines, too? You might sell more papers that way. Ah, but let's not forget, Mr. Cohen is Conservative, and, after all, there is a limit to unscrupulousness!"

MR. SCHWARTZ'S specific points require no reply. I think the answers are self-evident.

But what all these critics seem to forget is that without The Post, there would be no vehicle for the Orthodox to present their views to the U. S. Jewish community, as also is true of Conservatism, Reform and Reconstructionism.

Of course each of these sects have their own means of reaching their followers, but the Orthodox do not and will not read Liberal Judaism, or whatever the name will be of Reform's new publication, nor will the Reform read the new quarterly that the Conservative Movement will launch shortly. In the case of the Reconstructionist Movement, its magazine does cut across lines, but the publication is on such a high level that it cannot hope to reach the mass audience that a publication like The Post has access to.

Also what is not considered by these critics is the historical fact (there have been no American Jewish historians to point this out) that criticism of sects in U. S. Judaism seems to run in cycles. For some reason there will descend on the Orthodox an avalanche of abuse that will carry on for a period of months and years until the cycle wears itself out. And then Reform will be the target for a few years and at present it seems to be

the Conservative Movement (not the Orthodox) that is bearing the brunt of fault-finding.

But show me an editorial in The Post which indicates bias towards any sect in Judaism. It would be like a mother picking on one of its children. Any reader who wants to be objective will concede that The Post is eminently fair to all groups in American Jewish life.

NOW if printing criticism of Reform by an Orthodox person is considered an attack on Reform by The Post, that is something else again. The most asinine characteristic of the American Jewish community, which itself is under more or less constant attack, is the fault-finding by its component parts of one another.

This is especially glaring in the field of religion. Don't Orthodox, Conservative and Reform have enough on their hands with the indifference of their alleged followers, not to be conducting an internecine war among themselves?

We think they do.

But please leave us out of it.

COLLEGE ADDS HEBREW

SAN ANTONIO, Tex.—Hebrew has been added to the permanent curriculum of Trinity University here. Rabbi Bernard Cohen of the Hebrew Institute will conduct the two-year course at the institution of higher learning.

STATEMENT OF OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 14, 1912, AS AMENDED BY THE ACT OF MARCH 3, 1933, AND JULY 2, 1946.

Of The National Jewish Post, published weekly at Indianapolis, for Oct. 1, 1951.

1. The names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Gabriel M. Cohen, 6140 Kingsley Drive, Indianapolis, Ind.
Editor, Gabriel M. Cohen, 6140 Kingsley Dr., Indianapolis, Ind.

2. The owner is:

Gabriel M. Cohen, 6140 Kingsley Drive, Indianapolis, Indiana; Sam Rothberg, Grandview Drive, Peoria, Illinois; Julian Venzky, 529 1st National Bank, Peoria, Illinois; Sholem Ettinger, 820 Northview, Indianapolis, Indiana, and Ben PPrince, 3641 Winthrop, Indianapolis, Indiana.

3. The known bondholders, mortgagees, and other security holders, owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. Paragraphs 2 and 3 include, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation the name of the person or corporation for whom such trustee is acting; also, the statements in the two paragraphs show the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees hold stock and securities in a capacity other than that of a bona fide owner.

5. The average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the twelve months preceding the date shown above was 14,601.

(Signature of publisher)

G. M. COHEN
Sworn to and subscribed before me this 6th day of October, 1951.

(SEAL) EDITH BELLAK
(My commission expires May 17, 1953.)

The National Jewish Post

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GABRIEL COHEN
Editor and Publisher

ROBERT GOLDBERG
City Editor

OSCAR ZAFT
Advertising Manager

Friday, October 12, 1951

Calendar

Succoth	Oct. 15, 16
Shemini Atzereth	Oct. 22
Simchas Torah	Oct. 23
Chanukah, first day	Dec. 24
Chanukah, last day	Dec. 31
Purim	March 11
Passover, first day	April 10
Passover, eighth day	April 17
Shavuoth	May 18

Reform Official Answers Orthodox Rabbis On Israel Position

Editor, National Jewish Post: In your issue of Oct. 5 you printed letters from Rabbi Morris Katz and Rabbi Isaac Klein about Reform congregations in Israel and elsewhere. Both Rabbis have based their opinions upon the fallacy that a congregation affiliated with the World Union for Progressive Judaism must duplicate American Reform Judaism.

The World Union is not an organization for the advancement of American Reform. Rather is it a world confederation of religious organizations and individuals who believe that Judaism has the right, and even the responsibility, to adjust the best in the Jewish past to the time and place where it finds itself.

At the 25th anniversary Conference of the World Union held in London this past July, there were representatives from many countries, including Israel, but no two of these were exactly alike except that all had broken with a rigid and dogmatic Orthodoxy. The preamble of the Constitution of the World Union states: "The World Union for Progressive Judaism, inspired by the belief of the prophets in the mission of Israel to spread the knowledge of God, declares that that belief lays upon Israel the duty to work for a further recognition, by Jews and by all mankind, of the religious and ethical demands of righteousness, brotherly love, and univer-

sal peace. The World Union, convinced of the capacity for development inherent in the Jewish religion, declares that it is the duty of each generation of Jews to bring the religious teachings and practices of their fathers into harmony with developments and thought, advances in knowledge, and changes in the circumstances of life. The World Union is deeply conscious of the great religious tasks, opportunities and challenges that the State of Israel presents before World Jewry, and feels a deep sense of responsibility to do all within its power to aid in helping to realize there, as in all lands where Jewish people live, the best and highest ideals of our faith."

The Rabbis who wrote to your paper cited examples of those who deviate but slightly from Orthodoxy. If such a one has been deprived of his prerogatives to officiate at weddings and funerals for his own members, it is difficult to imagine the degree of attack which might be visited upon a true Liberal.

Rabbi M. Elk of Haifa, Director of the Leo Baeck School for more than 500 children, teaches religion as the central core and heart of Judaism. We of the World Union feel that in his emphasis and presentment of Judaism he fulfills the ideals of our movement. In Jerusalem Rabbi A. Philipp heads a modest congregation which has attracted to it some of the fine spirits and intellectual leaders in that com-

munity. More telling perhaps than anything else is the following letter which was addressed to the World Union from three Jewish citizens of Jerusalem dated March 7, 1951:

"Dear Friends: Enclosed we beg to send you an appeal to form a progressive religious movement in Israel. The aggressive attitude of Orthodoxy on the one hand and on the other, of the anti-religious parties compels us to try this step. We believe that only a progressive religious movement will be able to stop or to moderate an impending 'Kulturkampf'. We wish to distribute our appeal to all friends in the country and to publish it in the daily press. Furthermore, we intend to explain our aims at a press conference and to lay down our terms of reference at a country-wide meeting of religious progressive persons.

"You are certainly well acquainted with the initiators of this appeal. Mr. Shalom Ben Chorin is a well known journalist here and has repeatedly stressed the necessity of religious progressive work in the country. He has published numerous articles on the subject, some of which also appeared in 'Liberal Judaism'. Dr. Herlitz, the director of the Zionist Central Archives in Jerusalem is one of the oldest protagonists of religious liberalism in the country and Mr. Meir Rosenbaum is one of the most active members of the Congregation 'Emeth V'Emunah' Jerusalem. The progressive rabbis who head congregations in this country were not requested to sign this appeal. For at the present juncture, it seems impracticable to us to have their excellent relations with the Chief Rabbinate endangered by dragging their names into a combat as we visualize it.

"But it is obvious that our financial position does not permit us a campaign without outside help. In the long run our movement must and will maintain itself but we cannot start without initial capital to pay for publicity. We therefore apply to you to help us in the matter and to enable us to start with this very necessary work.

Looking forward to your early reply,

Yours faithfully,
SH. Ben-Chorin, Dr. G. Herlitz, Meir Rosenbaum."

The World Union would, therefore, agree with Rabbi Katz and Rabbi Klein that what is needed in Israel is more liberalism, and once the American Jewish community knows the whole story, full support for such a movement will be forthcoming.

The United Palestine Appeal reprinted the text of the statement made by Rudolph G. Sonneborn, National Chairman, at the annual UPA Board of Directors' meeting on January 28, 1951, in New York City. On page 15 of that report listing the expenditures in 1950 and budgetary requirements for 1951, we find the

item: "Educational and cultural activities, including youth department: religious affairs: etc., \$694,000.00 expended in 1950, and a budgetary requirement in 1951 of \$778,400.00."

The American Jewish community does not realize these funds have come from Allied Appeals and Federations, funds contributed by the total American Jewish community. These expenditures are only on behalf of what one of the high officials of the United Palestine Appeal called "standard Judaism." It is high time that these funds be matched in some proportionate manner so that the World Union can answer the ever-increasing appeals that come to it for the support of Liberal Judaism.

And let not my Conservative brethren believe that they are not involved. Once a group has broken with Orthodoxy, the vituperations heaped upon the heads of Reform, Liberal, Progressive, or what-not, are heaped also upon those who call themselves Conservative. Either Judaism is a living, adjusting philosophy of life for us, or it is a stagnant, dogmatic, unchanging and unchangeable interpretation of Judaism, which both Conservative and Reform consider to be a violation of the whole history of our people and of our faith.

DAVID H. WICE
American Director
World Union for Progressive Judaism
Philadelphia, Pa.

HERBERT EHLMANN RETURNS TO WAR, SAYS WE WANT JEWISH GOVERNMENT

Editor, National Jewish Post: Thank you for publishing in your issue of Sept. 28, my letter commenting on your first editorial dealing with the American Jewish Committee's leaflet, "Group Life in America."

In the same issue, however, you print a second editorial on the same subject, entitled "Creating Jewish Public Opinion in the U. S." Although this piece also contains some mistaken allegations about recent events, it does come somewhat closer to a real discussion of the central idea in "Group Life in America."

On the surface, the editorial agrees with the leaflet that voluntary organizations should be subject to the pressures of informed public opinion. But your editorial suggests other and very different ideas. It advocates forcing conformity to the "will of the community by some form of control and discipline." It urges in effect that no Jewish group has the right to present views or raise money to pursue ends believed to be beneficial by its members without a "mandate" from the "community." And if such a group should believe in policies opposed to the "will of the community" this minority group has no right to "freedom of activity." This deprivation of liberty is called "democratic."

My first letter tried to get you to pursue this type of thinking a little further. It asked consideration of certain preliminary questions which your recent editorial ignored. However, your piece is sufficiently clear. Implicit in it is the concept that Jews do not have the freedom of other Americans, that their activities are subject to "control" by fellow Jews who differ with them, and that some form of Jewish government should be set up in our country to "carry out" the "will of the community." The leaflet was published to oppose this view which was being pushed quite vigorously by pen and by speech.

Thanks to your paper, however, many persons unfamiliar with this drive to "regulate" Jewish citizens will now become acquainted with it, and shocked. Others will be surprised to learn that there are those who, like your editor, regard the richly creative scene of Jewish life under American freedom as "anarchy" and "chaos." They share your desire to reduce waste and inefficiency in all Jewish organizations, but not by way of a central coercive control. There is a certain price which none of us is willing to pay "to make the trains run on time."

HERBERT B. EHLMANN
Boston, Mass.

Cincinnati BB Hails Piller For Observance

Editor, National Jewish Post:

Enclosed find copy of a telegram, sent to Jake Piller, coach of the Brooklyn Dodgers, which is self-explanatory.

LEONARD KIRSCHNER
October 2, 1951

Jake Piller
Coach Brooklyn Dodgers
Ebbetts Field
Brooklyn, N. Y.

JEWRY IS PROUD OF YOUR JUDAISM AND YOUR OBSERVING NEW YEAR BY NOT COACHING ON THAT DAY EVEN THOUGH YOUR TEAM NEEDED YOU STOP YOU CREATED GOOD WILL AND MORE RESPECT FOR OUR PEOPLE STOP MAY YOU BE INSCRIBED FOR HAPPINESS AND SUCCESS.
B'nai B'rith Council of Greater Cincinnati. Benj. S. Schwartz, Anti-Defamation Chairman.

HITLER AND GOEBBELS SHOULD NOT BE SAME TO MEMORIALIZE VICTIMS WHO DIED BY THEIR HANDS STOP PLEASE FORWARD CONTENTS THIS WIRE TO COMMITTEE IN CHARGE STOP IF NOTHING IS DONE I INTEND TO START CAMPAIGN ON MY OWN AGAINST THIS SHAMEFUL MARK ON OUR PEOPLE SINCERELY

ERNEST W. MICHEL
1076 1/2 SOUTH CLOVERDALE
LOS ANGELES CALIF.

WANTS POST TO ORGANIZE DRIVE FOR ISRAEL PIONEERS

Editor, National Jewish Post:

It is with great interest that I have been following your editorials with regard to the question of Aliya of American Jewish Youth to Israel.

Your recommendation of an annual aliya of 10,000 settlers is a daring one in view of the prevailing circumstances and the present approach to the question of all the institutions in America—Zionist and non-Zionist.

I wish you would not just leave your recommendation on paper, but would start an active campaign that will lead to the realization of the goal set by you.

Our organization is ready to join with you in your efforts in that direction, and our training, educational and organizational facilities will be at the disposal of those who will respond to the call.

The large number of settlements of American halutzim already established and successfully developing in Israel will be ready to absorb the largest part of the projected Olim (settlers) from America, thus alleviating the difficulties of adjustment every oleh faces in Israel.

Please permit me to correct the figure of only "100 or even less" youth that have emigrated

to Israel during the recent year, as mentioned in the article "Let Jewish Youth Speak for Itself" in the Sept. 21 issue.

According to the records of the Aliya Department of Hechalutz, close to 400 halutzim left for Israel from America in the past year through this organization alone. The official annual report of the Bachad Organization (religious halutz movement) indicates that 150 olim went to Israel through that organization. A certain number of non-organized olim left for Israel this year as well, bringing the total number to around 600-650.

In spite of the fact that the actual figures are higher than those indicated by you, "something is wrong in the Jewish community."

ZVI OFER
Hechalutz Organization of America

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Director

for Jewish Community Camp in Cincinnati, Ohio. Please state experience, age and salary. Write Dept. OCF, Box 1633, Indianapolis, Ind.

HITLER SURVIVOR PROTESTS CHOICE OF MESTROVIC FOR N.Y. MEMORIAL

Editor, National Jewish Post: AS ONE OF SURVIVORS HITLER'S HOLOCAUST WHOSE PARENTS RELATIVES FRIENDS ARE AMONG 6,000,000 TO BE MEMORIALIZED NEW YORK RIVERSIDE MONUMENT I WANT PROTEST VIGOROUSLY AS POSSIBLE AGAINST SELECTION OF IVAN MESTROVIC AS SCULPTOR FOR MEMORIAL STOP BELIEVE TO HAVE MORAL RIGHT DEMAND IMMEDIATE INVESTIGATION INTO CHARGES MADE BY MAX SOKOL

STOP IF THERE ONLY SLIGHTEST MARK ON MESTROVIC PAST COMMITTEE IN CHARGE MEMORIAL GUILTY OF TERRIBLE CRIME AGAINST MEMORY OF EVERYONE OF 6,000,000 SLAIN AND SURVIVORS AS WELL STOP YOU AS LEADING JEWISH NEWS-PAPER HAVE OBLIGATION AND RESPONSIBILITY TO GET TO BOTTOM AND SEE SOMETHING DONE STOP MESTROVIC MAY BE GREAT SCULPTOR BUT A MAN ACCUSED HAVING EXECUTED BUSTS

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NATIONAL JEWISH POST
509 Fifth Ave., New York City

DIGEST OF YIDDISH PRESS

JEWISH TICKET AGENT LOSES JOB, BUT IS HERO OF NEGRO PAPERS

By RABBI SAMUEL SILVER
GABRIEL Gladston, 22-year old ticket agent for the American Air Lines at LaGuardia Field, has lost his job but has single-handedly won a great victory for equal rights. Young Gladston, according to The Journal was the only Jewish ticketman for the airline, had never liked the secret instructions given to all ticket agents to mark 'A-111' on tickets sold to Negroes so they would be assigned Jim Crow seats.



SILVER

In his work, Gladston just ignored this order. When he asked for time off for the High Holydays, the airline fired him instead on the grounds that he had disobeyed the Jim Crow order. Thereupon Gladston dashed to the offices of the American Jewish Congress and told all. Leo Pfeffer went into action, complained to the district attorney that the airline was violating the New York state law which forbids segregation, and got immediate results. After conferences with Pfeffer and the district attorney, American Air Lines agreed to abolish its practice, eliminate the A-111 order (reminiscent of Order No. 11 issued by Gen. U. S. Grant in the Civil War), and restore American Air Lines to Americanism. Apparently Gabriel Gladston is still without a job but says the JOURNAL, he is the hero of Negro newspapers throughout the U.S.

Don't Spare The Rod Means Only To Scold

IF YOU are a reader of the FORWARD and have a domestic problem, you may write "The Bintel Bril" for a solution.

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If you read The Journal, you may write to Dr. A. Klorman (also currently contributes to The Day). Last week a mother asked Dr. Klorman what to do about her husband. It seems the latter beats the daylight out of his sons when they are slow in their Jewish studies with him. When the mother protested the husband cited Proverbs 13:24, "He who spares the rod hates his son," and argued that he was obeying the dictum of King Solomon.

Klorman replied that the Biblical verse is not one of the 613 commandments which a Jew must perform to assure himself eternal life. In fact, adds Klorman, modern educators question the validity of the literal translation of the verse. Besides, the word "rod" has been interpreted to mean not a weapon but a verbal line of attack.

An Innocent Goes To Temple

FOR the first time in his life Joseph S. Goldstein entered a Reform temple and he registers his astonishment in an amusing Forward article. Walking down a Brooklyn street, tallis-bag in hand, Goldstein saw the crowds going into the temple and curiosity prompted him to follow. Astonished that the usher neither demanded a ticket nor questioned him about membership, he soon found himself in the huge congregation of men, women, and children. To his surprise, the temple did not look like a church (as he had always suspected) but more like an auditorium.

Taking his machzor out of his tallis-bag, he tried to follow the service, but he couldn't because the prayer-book used in the temple was a "hurryup machzor, seemingly skipping dozens of pages, with only samples of the liturgy." Goldstein was most of all amazed by the bareheadedness of the men. "And," he marvels, "the cantor wore no cap, the rabbi wore no cap, and God's name is mentioned without a cap!"

Goldstein was surprised, too, at the fact that the cantor faced the congregation; it was the first time he had ever watched a cantor's face during a service. But he was impressed by the

way in which the worshippers participated: "they recite, 'holy, holy,' in English with as much enthusiasm as their fathers recited it in Hebrew." The Torah reading went very fast, Goldstein noted, and the words were translated into English. "And no aliyot were distributed, neither fat ones nor meager ones," he remarks, and adds, "This reform pleased me, for over aliyot entire communities were often almost entirely ripped apart."

Goldstein was so bemused by his experience that he hardly heard the sermon. On his way out, he saw a bronze plaque memorializing Col. David Marcus, the West Pointer who died in defense of Israel, who had been a member of the congregation (Union Temple, Brooklyn).

Goldstein summarizes his first look at a Reform service thus: "In spite of all the changes they introduced the Reformers may well repeat that Yiddish saying: 'Vos mir zeinen zeinen mir, ober yiden zeinen mir' ('Whatever we may be, Jews we certainly are')."

2 Turkish Editors Get 22-Month Terms

ISTANBUL (WNS) — A twenty-two month prison term was imposed here this week on two magazine editors whose publication was closed down because of anti-Semitic and anti-government outbursts.

The convicted men edited "Volcano," a hate sheet. The last edition of the magazine carried an article describing Jews as the vilest people in the world. Another anti-Semitic sheet, "The Great East," has also been closed down, and its editors are to go on trial soon.

2 Assured of Election To Positions in Boston

BOSTON, Mass. (NJP)—Two prominent Jewish citizens who ran in the city-wide primaries here are assured of election next month. They are Lee M. Friedman, nationally known authority on American Jewish history and former president of Temple Israel (Reform) here, who won a high place among the list of candidates for City Council, and Isadore H. Y. Muchnick, who topped the ticket for the School Committee.

Friedman, the author of numerous volumes in the field of American Jewish history, is president of the American Jewish Historical Society and is a trustee of the Boston Public Library. He is also known to possess an impressive library in the field of Americana and Judaica.

MAKES \$500,000 GIFT

BALTIMORE—(WNS)—Eleazar Winakur has donated \$500,000 toward the building of the Sinai unit of the new Jewish Medical Center here.

I THINK AS I PLEASE

MILWAUKEE HAS ITS SHARE OF SCANDAL, COMMUNITY PROBLEMS

By CARL ALPERT

Editor's note: This is one of a series of Community Vignettes written by Mr. Alpert following a speaking tour which took him to a number of Midwestern cities.

It would require a full volume adequately to tell the story of Milwaukee's Jewish community numbering some 30,000 souls. A quick sketch like this can indicate only trends, and perhaps reflect some of the interesting facets. In any event the picture can not be complete.

The visitor who scans the columns of the daily papers, The Journal and The Sentinel, may be surprised to discover an almost complete absence of news items about Milwaukee Jewish activities. Only events of major importance appear in the public print—and reports about the miscellaneous meetings, lectures, card parties, etc. which make up community activity are faithfully recorded in the columns of The Wisconsin Jewish Chronicle, Milwaukee's Anglo-Jewish weekly. This represents no self-imposed policy of segregation or censorship over Jewish news, such as has existed in other Jewish communities, but rather is a policy of the newspapers, which seek to eliminate all trivia, Jewish and non-Jewish, from their pages. It is the conscious effort to be metropolitan rather than provincial.

There appears to be little or no anti-Semitism in Milwaukee. Even when the Nazi band was at its height in this heavy center of German population, the Jewish community did not feel shaken or unduly alarmed. A community-sponsored Jewish Council serves as a defense agency, but has had few major problems with which to deal.

THOUGH The Wisconsin Jewish Chronicle is an excellent paper, Milwaukee Jewry is poorly educated to information about itself. I asked a number of presumably informed people regarding distribution of the close to a million dollars which the Jewish Welfare Fund raised last year and no one had any idea of the figures. Some assured me, however, that by far the greater proportion of the funds was allocated for domestic causes.

Yet Elkan Voorsanger, director of the Fund, told me in a quick phone conversation that roughly 70 per cent was for overseas causes, headed by the United Jewish Appeal, 25 per cent for Milwaukee purposes and 5 per cent for national agencies. Major local beneficiaries, sharing about equally, are the Mount Sinai Hospital, the Jewish Vocational Service and the Bureau of Jewish Education. The fact that Jewish education rates this high, in proportion, is in itself an unusual tribute to the community planners.

THE community has its share of big and little scandals. One leading citizen gave a sizeable fortune to help make possible construction of a new synagogue, and not long thereafter figured publicly in a major income tax evasion charge. He is still very much in trouble—but the new synagogue stands.

There is a Jewish day school, known as the Milwaukee Hebrew Academy, a Jewish Nursery School, with kosher kitchen, a newly constructed Beth Am, center of Labor Zionist activities. The infinitely larger Z.O.A. District has no headquarters but a tiny office.

The visitor who looks for the Jewish Community Center should not proceed to the address given in the telephone book, else he will find himself at the Milwaukee School of Engineering. The center moved out about a year ago, but the phone book has not yet caught up. The center is temporarily located in an old mansion overlooking Lake Michigan, next to the huge empty lot on which the new building, with every facility from swimming pool to restaurant, will rise. The new center will cost a million dollars—and it is no secret that the funds are already at hand.

SPIRITUAL leadership: Rabbi Joseph H. Baron is the figure in the Reform community; Rabbi Louis J. Swickow presides over the magnificent and rambling structure of Beth El Ner Tamid, which only last year became Conservative by joining the United Synagogue; Rabbi David W. Shapiro is the distinguished and scholarly.

(Continue on next page)

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Shall Members Get Shrimp In Dining Room Stirs Jewish Club

WINNIPEG—(NJP)—The question of whether or not members of the Jewish country club here, swank Glendale Country Club, will be able to eat shrimp has stirred this community.

The club's board of directors voted recently to abolish all pork products and non-kosher sea food from the menu served in its dining room, following a presentation of Rabbi Milton Aron before the board.

L. D. Morosnick, prominent attorney, in a letter to The Jewish Post of Winnipeg, termed the action hypocritical and asked an all or none rule.

"Why . . . this hypocrisy about shrimp or no shrimp," he wrote.

"If it is a question of kashrut, I am in favor of a kosher kitchen," he added. "That is, only if the question is raised by the members of Glendale, but bear in mind if the members express their wish for a kosher kitchen and the observance of the dietary laws, then it must be kosher in essence, spirit, and in fact, otherwise enough of this hypocrisy and childishness."

Referring to the great debate in his sermon on the second day of Rosh Hashonah, Rabbi Arthur A.

Chiel asked: "What are the great moving issues that stir the Jewish community today? What are the issues agitating us with the passion that once made our ancestors seek death 'Al Kiddush Hashem'? These issues, my friends are now 'Shall we or shall we not have shrimp?'"

The Jewish Post charged in an editorial that "From the Orthodox point of view, this is a howling farce".

But the paper said it welcomed the club's action "whatever its ultimate effect, (as) evidence of further development of its conscience".

Ben-Gurion Soothes Fears Of Non-Zionists

NEW YORK—(NJP)—In obvious answer to the criticism of the non-Zionist leaders in the United States, Premier David Ben-Gurion in a letter to Ambassador Abba S. Eban, this week explained:

1 That "ingathering of the exiles" did not refer to the U.S. Jewish community and,

2 That giving official status to the Jewish Agency was merely legalizing a long-standing arrangement.

The letter, which was made public Monday, said that giving legal status to the Jewish Agency would not in any way impair relations between Israel, which is a sovereign state, and any Jewish groups in the U.S.

PROTEST MADE HERE

The Jewish Post learned this week that Ambassador Eban had received a delegation of U.S. non-Zionist leaders several weeks ago. They expressed to Mr. Eban their concern with statements made at the recent World Zionist Congress affecting U.S. Jewry.

Ben-Gurion's letter touched upon the anxiety of the non-Zionist leaders when he wrote to Mr. Eban that "Some friends have enquired from me the exact import of the term 'Ingathering of Exiles'."

"This historic phrase," the prime minister explained, "accurately describes the current phenomenon of Israel's life which is the spontaneous and wondrous convergence upon Israel of Jews in need of home and freedom."

NO IMPLICATIONS

"The phrase cannot be regarded," he charged, "as implying that American Jews should regard themselves as deficient in stability or security or as being under notice to change their abode. Our only wish for American Jewry is to see it stable, free and secure. It is our earnest hope as indicated before that men and women will come to us from American Jewry to assist in the creative epoch of our state building, just as men and women from many land immigrated to America and built a new civilization on its shores.

"This, however, can only be," he said, "a voluntary process inspired by a positive idealism similar to that which animated America's founders."

75 Boston Givers Pledge Leaders Split On Value As One-Sixth Of Goal

BOSTON, Mass.—(NJP)—An unprecedented response was reported at the Combined Jewish Appeal Big Gifts dinner here when increases of twelve per cent over last year were made by 75 leaders. The 75 pledged a total of \$1,018,000 towards the \$6,500,000 goal set for the current campaign.

Successful New Plan for Halutzit Drops Traditional Training Farm

NEW YORK—(NJP)—A radical departure from the almost traditional halutzit program, which was concentrated around training farms, is working out better than expected, leaders of Habonim, the Labor Zionist Halutzit movement, told The Post this week.

Under the new plan, one group, the first to use it, 43 American boys and girls have already left for Israel. (Mayor Abba Hushi receiving the youngsters in his Haifa offices last week, said "this is a historic occasion.")

The farm program has been used by virtually all Zionist youth organizations for educating toward Halutzit.

Habonim's four-fold plan consists of the following:

1. An eight-month workshop institute in Israel for high school graduates;
2. formation of halutz groups from among those who participate in the Israeli workshop;
3. a two-month institute each year for all those who attended the workshop, and
4. an intensive six-week seminar for those about to settle in Israel.

FARM PROGRAM FAILURE
Yehiel Sasson, American-born emissary (shaliach) from Israel to Habonim in this country, told The Post in an interview that the farm program had failed to attract U. S. Jewish youth.

Declaring that for the past few years American farms have been "on the decline" Sasson added that they fail to simulate actual work and social conditions as they exist on kibbutzim (cooperative settlements) in Israel though that is a primary object of farm experience.

According to the Habonim spokesman the number of individuals taking training on a farm seldom exceeded twenty-five and in some cases have been as low as six or seven two.

From the point of view of learning the language there can be no question but that a year in Israel will prove more instructive than months on a training farm Sasson stated.

SEEK SUBSIDIES
The first workshop institute in Israel under the new Habonim program, Sasson said is sponsored with the cooperation of the Jewish Agency for Palestine and

the Histadrut Labor Federation, involving an outlay of \$800 for each participant. Negotiations are now under way to have Jewish communities, through the instrumentality of boards of education, subsidize individuals going on the workshop course.

He disclosed that the participants in the workshop need not be members of Habonim, though the majority are.

"A year in Israel," he told The Post, "following high school graduation, helps them make up their minds in respect to careers they should choose in the light of Israel's needs and conditions."

Describing the workshop institute as an educational means toward halutzit—he was careful to point out that it was not halutzit—Sasson declared that from among the first workshop participants thirty, or well over fifty per cent, are already thinking seriously in terms of settling in the Jewish State in later years. They will return to this country, however, for post-high school training.

HECHALUTZ SCEPTICAL
The Habonim approach is in line with recommendations made by Prime Minister David Ben-Gurion during his visit to this country last May.

However, the plan has not yet been endorsed by Hechalutz, the agency for training and sending youth to Israel for settlement. Shaul Mirberg, head of the Aliya (Immigration) Department of Hechalutz, reacted to the new Habonim plan with these words: "Less training farms means less aliya."

Los Angeles Approves Almost All Of MacIver's Recommendations

LOS ANGELES, Calif.—Almost all the important recommendations of the MacIver Report have been approved by the Los Angeles Community Relations Committee.

Meeting on a week-end away from the city, in order to avoid distractions, the committee agreed unanimously to approve:

1 In principle the recommendation that the National Community Relations Advisory Council set up a standing committee for overall strategy in the field of community relations.

2 That membership in the NCRAC be conditioned upon agreement of each agency that it will abide by the majority decision of the NCRAC in matters of program and policy.

3 That the NCRAC be financed directly by the local communities.

4 That the NCRAC in fact as well as in theory should serve as coordinating agency to prevent duplications and conflicts and to evaluate programs and policies.

The CRC disagreed with the MacIver Report's recommendations of national allocation of funds, and suggested study of alternative recommendations in the report.

The CRC's statement praised Prof. MacIver highly and said his report is "replete with a searching analysis of the causes of existing anti-Jewish feeling and valuable suggestions for an overall program."

ADL Executive Sees Danger In Report

DENVER, Colo.—Implementation of the recommendations for the MacIver Report will "put Jewish life on the rack," Mickey Freed, regional Anti-Defamation League director told a B'nai B'rith audience here at a debate on the controversial report.

Freed asserted, according to The Intermountain Jewish News, that MacIver's entire program was based on assimilationist thinking.

Robert S. Gamzey, editor of the paper, explained the major recommendations of the report.

CJFWF Region To Study MacIver Report Oct. 21

CLEVELAND—A meeting of the East Central States Region of the Council of Jewish Federations and Welfare Funds has been arranged here for Oct. 21, to discuss the MacIver Report.

The meeting was called at the request of many communities, it was announced.

Hadassah Mourns Death Of Mrs. Samuel Lampport

NEW YORK—Hadassah this week mourned the death of Mrs. Samuel D. Lampport, a member of its national board, who died here at 65 after a long illness.

Co-chairman of one of Hadas-

sah's first major drives, that for \$200,000 in 1934 for the Hadassah-University Hospital in Jerusalem, she has been active in work for the Jewish Theological Seminary of America and the Society of the Advancement for Judaism, among other groups.

I THINK AS I PLEASE

(Continued from preceding page)

arly leader of the Orthodox community.

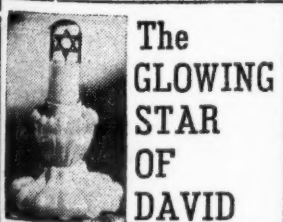
Items: Boys' softball championship was won by the Zionist All Stars with nine straight victories. . . . The Center conducts annual High Holy Day services for young people, with no admission fee. Only requirement is that "those who wish to attend must come on time and stay through to the end." Center director Jacob Mirviss presides. . . . At a local showing of Israel films, pictures of Weizmann and Ben Gurion left the audience unmoved. One quick view of Golda Meyerson stirred the crowd to applause, for it was in Milwaukee that Israel's Minister of Labor once taught school.

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Miamians Come To Support of Rosen, Charge Sullivan Allegation Lie

MIAMI, Fla. — (NJP) — Aroused Miamians this week rallied behind baseball player Al (Flip) Rosen after reading a statement by columnist Ed Sullivan that the third-baseman had converted to Catholicism.

Native Miamians, who only a few months ago had tagged Rosen as "our favorite boy," branded the report as untrue.

"No one," emphasized Ida Optner, past president of B'nai B'rith women, "should know better than I. Al was a frequent visitor in my home. He observed the holidays and always was proud of his Jewish heritage."

Mrs. Optner, well known in sporting circles and who is called "mom" by Coach Andy Gustafson and his Miami Hurricanes, pointed out that Rosen had been making the controversial "x" sign even as a youngster and considered it only as a good luck symbol.

"Most of the boys," she explained, "use some sort of lucky sign or phrase. We know that Miamians will discredit Sullivan's statement, but we feel that a retraction by Sullivan should be made. There are too many people in our country, who not knowing Rosen, would accept the false statement."

Councilman Harold Turk backed Mrs. Optner's

views.

"As former mayor of Miami Beach," he commented, "I had occasion to meet and talk with Rosen. He is an honest and sincere person who always has shown pride in being a Jew. Mr. Sullivan should certainly correct this error."

Vice-Mayor Burnette Roth pointed out that Rosen held the esteem and love of his fellow Miamians, especially those in B'nai B'rith circles. "A short time ago," Roth said, "a luncheon was given in honor of Rosen with more than 200 leading citizens attending. Rosen can be sure that his home town is behind him and proud of his record."

Against Sabbath Bans

Dorothy Schiff Learning Hebrew, Calls For "Friends Of Israel"

NEW YORK — (NJP) — Mrs. Dorothy Schiff, publisher of The New York Post who returned from an extensive visit to Israel last month, said here this week that she saw a definite need for a non-political "Friends of Israel" movement among American Jewry.

Mrs. Schiff, who had planned to spend two weeks in Israel and stayed on for seven, told The Post in an interview that she came back intensely interested in the new state and eager to do all in her power to help it.

But, she added, she cannot identify herself with any Zionist party organization. "I am sure there are thousands of unaffiliated Zionists who, like myself, would be happy to join a Friends of Israel movement if there were one," she declared.

NEVER ACTIVE BEFORE

Mrs. Schiff last Saturday started off her new weekly column, "Publisher's Notebook," with an account of her impressions in Israel and an appeal on behalf of the bond drive.

Never active in Jewish affairs until her trip, she is now a member of the bond drive Board of Governors and has even begun to learn Hebrew. She said she was convinced that Israel will eventually become economically self-sustaining if it gets the necessary investment capital. "The response to the bond drive so far indicates that she'll get it," she added.

JUST HAD TO REPLY

Although Mrs. Schiff firmly believes that American Jews shouldn't interfere in Israel politics, she found herself taking a hand in the election campaign during her visit last summer. When the General Zionists advertised in the Jerusalem Post that a General Zionist victory would favorably influence American Jewry, she felt compelled to answer that statement in the letters to the editor column. Whoever wrote the ad isn't speaking for most American Jews, her letter read.

Asked about her views on the religious question in Israel, Mrs. Schiff said she felt that the curb on public transport on the Sabbath and similar restrictions smelled of dictatorship by the minority. "The spirit of Judaism can be preserved in spite of recreation and free movement on the Sabbath," she said.

Israel desperately needs skilled youth from America, Mrs. Schiff insisted.

FOR HALUTZIUT

"I am sure a select group of our young people can be inspired to serve in Israel for a period of time. Then, once they are there, they may want to stay." She said the young Americans she had met in Israel had told her they were getting much more out of their experience than they were giving.

Her last point may help explain why. "There is one great difference between Israel and the other parts of the world I saw on my trip: In Israel there is hope. England, too, has austerity, but there you somehow don't see any purpose, any point in it. In Israel you do."

Dorothy Schiff, Sonneborn To Wed

NEW YORK — (NJP) — The forthcoming marriage of Mrs. Dorothy Schiff, publisher of The New York Post, and Rudolph Sonneborn, national chairman of the United Palestine Appeal and a vice-president of the Zionist Organization of America, was revealed by Walter Winchell in his daily column. Mrs. Schiff is the former wife of George Backer, ORT president.

Schulze, Gideonse Tiff Over Faculty Promotion

NEW YORK — (NJP) — Rabbi Benjamin Schultz, executive director of the American Jewish League Against Communism, last week found himself in conflict with Brooklyn College president Harry D. Gideonse over the issue of Communist influence on his campus.

The difficulty arose over the promotion of Dr. Belle Zeller of the Political Science Department from associate to full professor. Following approval by the college, the Board of Higher Education voted for her promotion last week despite warnings from Rabbi Schultz' group that she was unfit because of alleged past "affiliation with pro-Communist movements."

Dr. Gideonse, who himself is a staunch anti-Communist, said that the League had been invited to submit its evidence against the Jewish professor in writing, which it didn't do. He said his endorsement of Dr. Zeller was made after a careful study of the charges.

Rabbi Schultz declared that his request for a hearing and a postponement of action had been "peremptorily refused."

Critics Hail Dybbuk Opera

NEW YORK — (WNS) — The premiere of David Tamkin's opera, "The Dybbuk," an adapta-

Allege Beauharnais Linked To Cicero Riots

CHICAGO — (NJP) — Information allegedly linking Joseph Beauharnais, of the White Circle League, 812 N. Wells st., with the recent disturbances in Cicero has been presented to the U. S. Attorney's office by the Chicago Civil Liberties Committee.

Ira Latimer, executive director of the committee, said the information included pieces of White Circle literature, a photograph of Beauharnais taken outside of the courtroom of Federal Judge John P. Barnes and a circular mailed by Beauharnais to a Cicero resident.

MAILED 2 WEEKS AFTER

Reached by telephone, Beauharnais stated that he had sent about 2,000 circulars to Cicero residents two weeks after the riots, which occurred when a negro CTA bus driver moved into an apartment in the suburb.

On the circular was a picture of Beauharnais, he said, and the following text:

"This is my tribute to the brave youth of Cicero. They proved that the spirit of the Boston Tea Party still lives in our white race. In their strong hands, the future of white America is safe from organized efforts of government and professional race-mixers to make mongrels of us all. I exhort you all your lives to stand firm against the Negro and Communist aggressors who would deny us our traditional way of life."

PHOTO MAY INVOLVE HIM

The photograph, Beauharnais said, was probably one taken of him June 26, when Judge Barnes ordered Cicero officials to prevent any outbreak of violence. Beauharnais said he was wearing an oversized badge saying "Go, Go, Keep Cicero White."

Beauharnais is presently appealing to the U. S. Supreme court a \$200 fine for inciting to riot. This fine was sustained by the Illinois Supreme court about six months ago, Beauharnais said.

tion from S. Ansky's famous play, was one of the great operatic successes in recent years, according to music critics who attended the first presentation here at the New York City Center. The famous music critic Olin Downs called the performance "most brilliant."

9 Out of 10 Suffer From It . . .

Rabbi Blames Criminals, Indifference On Anemia

CINCINNATI — (NJP) — "Nine out of ten American Jews, Zionists and anti-Zionists, Reform and Orthodox, first generation and fifth generation, New York and hinterland, are Jewishly anemic," Rabbi Stanley R. Brav told his congregation at New Year services here.

Rabbi Brav asserted that nine out of ten Jews were "suffering from spiritual beri-beri, from an inadequate diet of Judaism, both intellectual and emotional."

As a result, the Cincinnati Reform rabbi stated "at its worst this pernicious anemia gives us our Jewish criminals, our Jewish communists, our Jewish vulgarities, and our Jewish members of country clubs who support neither congregational nor philanthropic Jewish institutions."

Rabbi Brav said, however, that signs of a religious rebirth

are evident, and pointed to the fact that people were beginning to read books with a religious message, that the church and synagogue were being looked to for both personal and spiritual guidance, and that ministers and rabbis were being called upon for counsel. He pointed out that religious education "is receiving attention on an unprecedented scale, and that 'the home is once again becoming 'on many sides—the family center and of ten the family altar.'"



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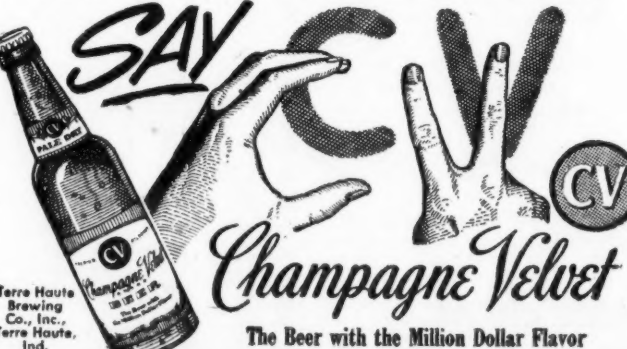
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